



Fig. 56

# Dormers.

These houses illustrate the range of acceptable deviation from the symmetrical model in the placement of the upper-story wall dormers.

(A) Stone hall-and-parlor house, Fairview.

(B) Mud concrete double-pen house, Paragonah.

(C) Brick hall-and-parlor house, Panguitch.

(D) Brick double-pen house, Manti.

(E) Plaster over adobe hall-and-parlor house, Fillmore.

## **A New Architectural Understanding**

This short paper can only begin to suggest the richness of Utah's architecture. The size of the state and the great number of nineteenth-century buildings available for study makes these observations inescapably cursory. The pressing need remains for detailed community studies which will elevate this subject, overly simplified to date, back to its true complexity. A Mormon landscape has been discerned in the Mountain West,<sup>41</sup> but its identity is still masked by an overriding concern for its form rather than its content. By trying to see the artistic basis for the design of pioneer buildings, we have shifted our gaze toward aspects of construction that transcend the practical, we have found that the solid and durable can also be decorative, and we have discovered that these old buildings are far from simple in their design.

Folk houses are an important tool for understanding the everyday events and for getting to know the average people of the past. The task is to move beyond the "Brigham-Young-slept-here-so-the-house-is-historic" stage to the full realization of the potential of all old houses for constructing a complete historical record—a history that includes the unheralded many in addition to the glorified few. In the process, as the historian Davis Bitton has pointed out, we can begin to see the "Saints as human beings."<sup>42</sup>

## Notes

1. The obvious debt here is to the teaching and published works of Henry Glassie. Classic's intriguing model for folk-housing analysis has provided an excellent framework for revising our perception of the Mormon architectural landscape. My thanks also to Peter Goss and Jan Shipps for valuable comments concerning the content of this essay.
2. A listing of works dealing with the material folk culture of Utah can be found in William A. Wilson's "A Bibliography of Studies in Mormon Folklore," *Utah Historical Quarterly* 44, no. 4 (Fall 1976):393-94.
3. One folklorist has written that Mormon houses "embody the same virtues of solidity, simplicity, and practicality that characterized the Saints themselves." See Jan Harold Brunvand, "The Architecture of Zion," *The American West* 13, no. 2 (March-April 1976):29.
4. David Winburn, "The Early Houses of Utah: A Study of Techniques and Materials" (Master's thesis. University of Utah, 1952), pp. 1-2.
5. See Henry Glassie, "Artifacts: Folk, Popular, Imaginary, and Real," in *Icons of Popular Culture*, ed. Marshall Pishwick and Ray B. Browne (Bowling Green, Ohio: Bowling Green University Popular Press, 1970), pp. 110-11; and John A. Kouwenhoven, *The Arts in Modern American Civilization* (1948; reprint ed., New York: W. W. Norton, 1967), p. 3.
6. Cindy Rice, "Spring City: A Look at a Nineteenth Century Mormon Village," *Utah Historical Quarterly* 43, no. 3 (Summer 1975):271.
7. Leon S. Pitman, "A Survey of Nineteenth Century Folk Housing in the Mormon Culture Region" (Ph.D. dissertation, Louisiana State University, 1973), p. 191.
8. Henry Glassie, "Folk Art," in *Folklore and Folklife: An Introduction*, ed. Richard M. Dorson (Chicago: University of Chicago Press, 1973), p. 253, and "Structure and Function: Folklore and the Artifact," *Semiotica* 7, no. 4 (1973):339.
9. Kenneth L. Ames, *Beyond Necessity: Art in the Folk Tradition* (New York: W. W. Norton, 1977), p. 16.
10. Glassie, "Folk Art," pp. 257-58.
11. For a discussion of the American concept of wilderness, see Roderick Nash, *Wilderness and the American Mind* (New Haven: Yale University Press, 1967), pp. 8-43. Specific analogies in Mormon thinking are detailed in George H. Williams, *Wilderness and Paradise in Christian Thought* (New York: Harper and Bros., 1962), pp. 117-20.
12. The rationale of the village is outlined in Lowry Nelson, *The Mormon Village* (Salt Lake City: University of Utah Press, 1952); Leonard J. Arrington, Feramorz Y. Fox, and Dean May, *Building the City of God* (Salt Lake City: Deseret Book, 1976); and Charles S. Peterson, "A Mormon Town: One Man's West," *Journal of Mormon History* 3 (1976):3-12.
13. Hugh W. Nibley, "Brigham Young on the Environment," in *To the Glory of God*, ed. Truman G. Madsen and Charles D. Tate, Jr. (Salt Lake City: Deseret Book, 1972), p. 8.

14. Nash, p. 25.
15. Quoted in Nash, p. 23.
16. See, Henry Glassie, *Folk Housing in Middle Virginia* (Knoxville, Tenn.: University of Tennessee Press, 1975), pp. 122-36.
17. The most complete description of early Utah folk construction techniques is found in Pitman, pp. 17-109.
18. See Harley J. McKee, *Introduction to Early American Masonry*, National Trust/Columbia University Series on Technology of Early American Building, no. 1 (Washington, D.C.: The National Trust for Historic Preservation, 1973), p. 86. The Mormon temple at Kirtland, Ohio, was covered with a similar "bricking" technique. See Laurel B. Andrew, *The Early temples of the Mormons* (Albany, N.Y.: State University of New York Press, 1978), pp. 38-39.
19. Pitman, p. 59.
20. Austin E. Fife, "Stone Houses of Northern Utah," *Utah Historical Quarterly* 40, no. 1 (Winter 1972):19.
21. G. Y. Cannon, "Some Early Domestic Architecture in and around Salt Lake City, Utah," *American Architecture* 125 (May 1924) :473.
22. For architectural examples in Nauvoo, see Robert M. Lillibridge, "Architectural Currents on the Mississippi River Frontier, Nauvoo, Illinois," *Journal of the Society of Architectural Historians* 19, no. 3 (October 1960): 109.
23. These house types are described in Henry Glassie, *Pattern in the Material Folk Culture of the Eastern United States* (Philadelphia: University of Pennsylvania Press, 1968). Austin Fife's work with stone house types remains the best attempt to classify Utah folk architecture.
24. Peter L. Goss, "The Architectural History of Utah," *Utah Historical Quarterly* 43, no. 3 (Summer 1975):208-39.
25. Quoted in Richard V. Francaviglia, "The Mormon Landscape: Existence, Creation, and Perception of a Unique Image in the American West," (Ph.D. dissertation, University of Oregon, 1970), p. 97.
26. See James Deetz, *In Small Things Forgotten: The Archaeology of Early American Life* (Garden City, N.Y.: Anchor Books, 1977), pp. 98-117; Glassie, *Folk Housing in Middle Virginia*, pp. 88-113.
27. Pitman, pp. 207-8.
28. Glassie, *Folk Housing in Middle Virginia*, p. 158.
29. The work of one particular architect also served to introduce popular Eastern styles into Utah, see Paul L. Anderson, "William Harrison Folsom: Pioneer Architect," *Utah Historical Quarterly* 43, no. 3 (Summer 1975) :240-59.
30. Glassie, "Folk Art," p. 260; Ames, *Beyond Necessity*, p. 78.
31. See Goss, "Architectural History," pp. 215-16.

32. Glassie, "Structure and Function," pp. 238-331; also Milton B. Newton, Jr., and Linda Puliam-Di Napoli, "Log Houses as Public Occasions: A Historical Theory," *Annals of the Association of American Geographers* 67, no. 3 (September 1977) :3<50-66.
33. Glassie, "Folk Art," p. 259.
34. Glassie, *Folk Housing in Middle Virginia*, pp. 19-40.
35. Pitman, pp. 191-97.
36. Glassie, "Folk Art," pp. 272-74.
37. The internal-external symmetry issue is discussed in Glassie, *Folk Housing in Middle Virginia*, p. 68; and by Gary Stanton, "German-American Log Buildings in Franklin and Dubois Counties, Indiana" (Paper read at the Hoosier Folklore Society Annual Meeting, Connor's Prairie, Indiana, 11 March, 1976).
38. The presence of the central-hall house has been vastly overestimated in Utah because of the general acceptance of Richard V. Francaviglia's early work, "Mormon Central-Hall Houses in the American West," *Annals of the Association of American Geographers* 61 (1979) :65-71. Cf. Pitman, p. 167.
39. Dolores Hayden, *Seven American Utopias* (Cambridge, Mass.: The Massachusetts Institute of Technology Press, 1976), p. 142.
40. Quoted in Francaviglia, "The Mormon Landscape," p. 96.
41. For an overview of material dealing with the definition of the Mormon landscape see Wayne L. Wahlquist, "A Review of Mormon Settlement Literature," *Utah Historical Quarterly* 45, no. 1 (Winter 1977):4-21.
42. Davis Bitton, "Early Mormon Lifestyles; or the Saints as Human Beings," in *The Restoration Movement: Essays in Mormon History*, ed. F. Mark McKiernan, Alma Blair, and Paul Edwards (Lawrence, Kans.: Coronado Press, 1973), pp. 273-306.

All uncredited photographs and drawings in Architecture section by Thomas R. Carter, 1978.

**Tom** Carter. Architectural historian and folklorist for Utah State Historical Society. Ph.D. candidate in folklore at Indiana University.